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tributed portion of the parent's estate in the form of native possession by the oldest son (among some Bataks, Lampongs, Pasemah, and in Bali); by the oldest daughter (Semendo, Landak and Tayan Dyak); by the youngest son (some Bataks, elsewhere in Bali), by the oldest and youngest son, *etc.* (p. 197). A differentiation in patrilineal areas between boys and girls in the sense that sons have the right to twice as much of the estate as daughters does not seem to be of native origin; the "sapikul sagendong" (the two against one) as a native standard of distribution refers only to the proportion in the communal marital property, although it appears to have infiltrated here and there occasionally into local rules of succession, as a false popular analogy and supported by the laws of Islam (p. 193).

The point of view that the wealth of the household is destined from the very beginning for the material basis of living of those who are born to the couple is confirmed in the adat law rule of substitute succession. Children of deceased children get the share of their parents from their grandparent's estate. Only religious justice sometimes breaks into this scheme.

The position of the widow with respect to the estate in the adat law point of view is that the wife as a stranger has no right to inherit, but as a spouse is joint owner of the goods acquired during marriage, with the limitations described above (p. 193). Moreover, everywhere (except where matrilineal organization makes it unnecessary) she has a claim to life-long support from the estate. In Bali, during the period before the son is legally recognized as successor (in the rituals by the corpse of his father) she administrates the estates. As a matter of fact, she often has this right in other locales. Consequently, the wife does not receive the inherited goods of the husband as heiress, but if necessary is entitled to receive an income from this property or may receive a share from it in one payment as property with which to support herself. If, in a patrilineal system, she is taken into the man's family, she remains with them and is supported, sometimes getting a part of the estate for herself (Bali). If she allows herself to be separated from the man's family, however, she never receives any goods from him. With a single exception, the husband does not inherit from his wife. In patrilineal regions, such as Pasemah, the trousseau which a woman brings with her in a bride-price marriage and which she retains at divorce, goes to her husband on her death, just as in Bali the wife's share of marital property, both that earned by the wife her-